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THE BURMA NEWS



SEPTEMBER, 1936

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

NOTICE

Burma Baptist Missionary Convention

Place of meeting — Moulmein

Date — 3rd and 4th October, 1936

Pre-Convention Concert 2nd October, at 7 p.m.

Chairman — Dr. W. E. Wiatt

Recording Secretary — Rev. R. Cummings

Committees on (1) *Resolutions* — Rev. J. T. Latta

(2) *Obituary* — Dr. W. E. Wiatt

(3) *Digest of Letters* — Dr. E. C. Chaney

(4) *Correspondence* — Rev. C. L. Conrad

Preacher — Dr. G. D. Josif, (Alt.) Dr. G. E. Gates

Theme — “Not by might nor by power, but by my Spirit” (Zach 4:6)

N.B. — Reports and correspondence may be sent to:—

49, Macrae Street, }
Moulmein
15th July, 1936 }

ARTHUR SHWE TAW,
Corresponding Secretary.
(Pro-tem)

THE BURMA NEWS

H. W. SMITH, *Editor.*

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Vol. XLIX

Rangoon, Burma, September, 1936

No. 9



Mrs. J. C. M. Phelps was awarded a K. I. H. Medal in the King's Birthday Honours list this year for her outstanding work in education. This was presented by the Governor on the 25th of August at a Durbar held in Rangoon. She is shown here with a group of her Girl Guides. This is the only family in Burma where both members have received the K. I. H. Medal.

The Evaluation Study

The first thing that strikes me is the impossibility of the task. Who can really judge of the relative merits for continuation of Toungoo or Tavoy, Mandalay or Moulmein? Mere numbers — counting baptisms — has long been discarded as a basis for judging real Christian work. What is the job the Board has set before themselves? Is it realignment or mending fences? Little is said in this survey as to how we are to make a stronger impact on the paganism of Burma. I must confess it looks to me much like mending fences and patching up the machine rather than getting down and finding out just why there is so little power in the engine to take it up this hill. But however that may be, the Board has set us a task and we must attempt it cheerfully without self-interest. Give it our best co-operation that out of it the greatest good may come.

Missionary or National leadership? Is the question that of foreign or native leadership? Is it not rather that of finding the best channel of spiritual power through which each station can exert its influence? My observation is that the Holy Spirit is no respecter of persons. He works through any and all races regardless of color, etc. It has not been unknown that missionary leadership has been a drag on the progress of the Kingdom and that *vice versa* national leadership has taken things to a high level of attainment. The question of leadership becomes one of spiritual and personal qualities which will make the Kingdom of Heaven a living power in each district. This study brings out something that we have all seen, even though we may not have welcomed it. The near arrival of the day of independent national leadership for the Baptist churches of Burma. God is showing us that the scaffolding must go. Can we say that the structure will be safe without it? Results in sections where it is being tried are variable. I think we have seen enough to be sure that God *can* use nationals — Burmans, Karens, Kachins, etc., where they have been trained to direct access to God and have thereby had their own experience of spiritual power for themselves. The old type of missionary was a *father*; the present day calls for a *brother*.

One of the most helpful points in this study is that which calls us to face squarely the issue of race prejudice in our mission work here in Burma. I thank God for this. I have found that this is absolutely essential for any real spiritual progress in the work of the Kingdom, in this land with its heritage of racial and tribal animosities and misunderstandings. It is not that Karens are to win only the Karens for Christ. The must do that. But it is how the Karens, Chins, Kachins and Burmans can be used of God to the winning of all Burma to Christ.

I cannot say whether Toungoo or Tharrawaddy needs American missionaries any longer or not. It seems to me that the question of money is not the main one. Two things stand out in my mind. *First*, what is

God's plan in this crisis? Has He a plan (as Paul's teachings would seem to imply) or has He left it to us to work out as best we can by ourselves? I must confess that without trying to find His plan I am utterly inadequate to the situation. *Second, Leadership?* What kind of leadership? Men and women of spiritual insight and consecrated thinking. Men whose communion with God gives them power to transform human lives and to build up a spiritual evangelising church; a body of Christ whose members shall, as in the days of the Roman Empire, out-love, out-think, out-live, and out-die the pagans.

What is the bearing of this study on the Karen work? I can note only a few principles. In the main it means few drastic material changes. Already there are leaders of village and associational work. But few have a broad national mind, or are Burma-minded. But it does call for drastic spiritual thinking. Is the spiritual leadership of our Karen churches able to meet the needs of these changing days with their growing demands? I can ask this question because I am conscious of my own failure to develop men sufficient for this very task. Is it a fact or not, that Karen churches are splitting more and more, that pastors in altogether too large numbers "fall into sin," that, as one district leader said to me "the heathen are getting interested and the churches are degenerating?" Or again, do the members of our churches who attain positions of prominence in Government or other circles help the cause of Christ or do they hinder it? Does the average pastor know how to deal constructively with the problem of sin and can he, after some crisis, start his people off again on a high level of Christlike living?

Turning to another phase of the problem — The Home end. "There is no money for missions." But we must remember that the decline in contributions began during the years of the greatest prosperity and selfish living, five years before the depression began. There *is* money in our Baptist churches in the U. S. I saw it. Incomes may be restricted but still there is money for radios, gas, movies, bridge-parties, country clubs, etc., etc. But no interest in Missions! In other words, is there a seeking of the Kingdom of God first? Therefore can there be the addition of the "all things?" We cannot expect more till conditions are changed.

But I do believe that Burma is to be won for Christ. I am sure that it will. Shall *we* do it or shall we leave it for some future generation? Perhaps we have got to be purged further before God can find that kind of leadership which He can use. God's resources are not limited. *We* limit them by our unbelief. Is there unwillingness on our part to know how to use them?

The consideration of this study will, I believe, call out the best that is in us. It should make us more loving and sympathetic with each other's needs. We should think of *His* success before our own. We will think of Christ first and of *His* Burma. Putting self aside we will seek

only to know God's will and through the leadership of His spirit we will seek out the best way and the best men and women through whom He can make Himself loved, obeyed and worshipped here in this fair country, where so many are still bound by the steel thongs of selfishness and sin. If it does this it will be answering the prayer "Thy Kingdom Come,"

H. I. Marshall.

Judson College

Events have returned approximately to their normal course. We have had a late start for all classes; and especially for the freshman class the year will be a short one in which to cover prescribed courses. But the new-comers promise quite well. If funds for the help of larger numbers had been available our enrolment could have been very considerably increased. We had to turn away students of ability. As it is our enrolment is slightly over that of last year, which was, to that point, a record year. The present figure is 333. Numbers of our old students now taking courses in medicine and engineering are boarding in the College Halls but are not included in the enrolment figures. Two-hundred and forty-seven of our enrolment students are in residence in Halls. The enrolment of Christian students is 59.3 per cent. of the total.

Examination Results.

For the Intermediate Examination 109 candidates were sent up and sixty-two passed, *i.e.* 57 per cent as compared with 42 per cent for the University as a whole. Of thirty-one B. A. (Pass) candidates twenty-three passed, *i.e.* 74 per cent as against 55 per cent for the University as a whole. Four of six B.Sc. (Pass) candidates passed. Five students won distinction in the Intermediate Examination, three of them gaining distinctions in two subjects. Three gained distinction in the degree examinations. Two gained First Class Honours in English; two Second Class Honours and one Third Class

Honours in Economics; one Second Class Honours in History; one passed with Third Class Honours in Burmese; one passed with Third Class Honours in Mathematics; and one Honours candidate in Philosophy gained Pass Standing. Two University prizes were awarded to Judson College Honours candidates, one for English and one for Economics.

Extension Work, Educational.

As during former years members of the Staff have been engaged in giving lectures outside the College. Rangoon has a number of societies through which educational programs are given.

Members of the Mission may have noticed the announcement of the organization of a "National College" with Judson College lecturers appearing on the Staff. The announcement appeared under circumstances which left some with the impression that the courses being started were for a National College arising out of the strike, in opposition to the existing University. Members of the Judson Staff consented to help on the definite assurance that this was not the case. The courses were to be in the nature of University Extension Lectures and after further correspondence it was made clear that there was no objection from the standpoint of the University to members of the Colleges taking part in the program of courses announced.

Extension Work, Religious and Social Service.

Numbers of the students have shown interest in taking up work in neighboring villages and have gone

enthusiastically into service which has called for much sacrifice of time in connection with projects for village improvement.

Work for the families of Indian servants on the estate and in the neighborhood has developed and resulted in the organization of a Church which uses the College Chapel for its services. There have been a number of baptisms; and a very encouraging feature of this work is the development of devoted leadership within the Church.

The College Church.

Many of the new students have been admitted to affiliated membership in the Church so that they may enter into membership duties and privileges without withdrawing their permanent membership from their home Churches.

It was a moving experience to hear two of our young people, a young man and young woman, tell of the way they had been led through long thought to decide to make their profession of Christ in baptism.

General.

Plans for reorganization of educational work in the province are in the air and are likely to affect high schools and the University. Just how radical ultimate changes may be, and what readjustments in the educational program of the Mission will be necessary, the fairly near future will likely reveal.

In view of the popularity of Geography as a University course, the numbers who elect it as an optional subject and its educational value, the College is adding a lecturer in Geography to the Staff. While providing salary from local funds we have asked the Board to secure a man for us and have received word that Mr. Trueblood, who has been doing graduate work in Clark, which has one of the foremost graduate departments in Geography in America, is to arrive on November the 3rd.

We have been delighted over the prospect of having Dr. and Mrs. Howard here. Being a psychologist and an Old Judsonian he will no doubt have "reactions" over the New Judson. It will be valuable to us and to the Board to have him during his visit to Burma, gain first-hand acquaintance with developments which are taking place.

G. S. Jury.



The Indian Work in Burma

Of the problems peculiar to the Indian work in Burma, its wide distribution over so much of the Province is the most perplexing. The greatest compensating factor in this matter is the readiness with which so many of the missionaries have given of their service. It has been a genuine pleasure to note how spontaneously such help has been given, very often in the most unexpected places. In some instances the work has been conducted along this line for so long that it has become a recognized part of the work of missionaries in certain stations, as the work at Maymyo under Mr. Grigg, Mr. Streeter at Tavoy, Mr. Weeks at Moulmein and the work which Miss Reifsnider recently took over from Mr. Hinton in Mandalay. There are other places where it is still on a more or less "unofficial" basis, but where the service is none the less needed or genuine. In this list we may place the Springs at Bassein and Myaungmya, the Roaches at Prome, the Lattas at Thonze, the Rogers at Toungoo and a vigorous work under Mrs. D. O. Smith and Mrs. Andrus at Judson College. This work now has an organized church, which holds its meetings in the Chapel, and has an excellent elementary school in the servants' quarters, University Estate. They are now in process of establishing a preaching station at the Mingaladon Cantonment. All of this work is deeply appreciated by the

people who are being served and equally as highly appreciated by the Indian missionary, who finds it necessary to "scatter himself very thin" over Burma in an effort to keep in touch with the work.

A recent visit to upper Burma brought many interesting and delightful surprises. It was a surprise to learn that there are over 3,000 Gurkhas in and around Myitkyina and that there is a Christian who is doing voluntary service — visiting and preaching. Though busy with the work of his own extensive field, Mr. Dudrow is giving what time and encouragement he can. A brief stop at Lashio revealed the fact that U Po Nee, that big hearted friend to everybody, is studying Hindustani in order that he may be of service to the little Indian church, which is an outgrowth of Mr. Grigg's work in that station. This is, I think, a unique situation and worthy of consideration and emulation. If more of our Burman and Karen Christians would render a similar service it would not only be of help to the Indians, but would also deepen their own spiritual lives. At Maymyo, Miss A. E. Long, who recently "retired" from service in Assam and became hostess at the Rest House, is also studying Hindustani that she may be of service to the Indian Christians of Maymyo. Under the interest of Mrs. Heptonstall, the Indian Christians in Taunggyi are receiving encouragement. There may be other places where such services are being rendered, concerning which I have received no information. I shall be glad to visit or have some of the Indian preachers visit, as opportunity may be afforded, any such work. As far as possible I shall be glad to help to secure literature, hymn books, Bible portions and the like in the various languages. It is often possible to locate a Christian teacher in a school and thus start a small work on practically a self-supporting basis.

There are two general organizations through which our Indian Baptists in Burma conduct their work. The Indian Baptist Convention of Burma, which has been functioning for some ten years, seeks to unify the work of the Province. Though in a position to do but little financially, yet the organization contributes much in the way of a broader fellowship. The other organization is the Indian Baptist Association of Rangoon and vicinity, which is now in its second year. As the name implies, its purpose is to foster the Indian work in and near Rangoon, where the bulk of our Christians are located. It is our aim to have the Association care for the promotional side of the work, organizing centers, caring for evangelistic work and do generally the work of the metropolitan area.

H. O. Wyatt.



Sixty Miles from Kengtung

At Mong Yang, twelve miles or so from the Chinese Border

The blank sheets of THE NEWS have percolated through to this corner of Burma and have made their due impression. Confessing negligence in the matter of supplying our share for publication we hasten to start with a clean sheet and fill it.

After taking the children to Taunggyi we returned to Kengtung, but to start off for the Eastern Border of Burma. On this trip we were fortunate in having as a companion Mr. Willans of the Bible Society. As kindred spirits we plunged off from the motor road at Mong Lin, twelve days into the interior and back. The later part of April found us back in the metropolis of Kengtung ready to hold the fort while the doctor and wife went down to Taunggyi, which trip some call a vacation but which a doctor fails to find, although searching for one. We'll call it a change.

June 4 my wife and I, with the Youngs of Bana, started north, in what, to our disgust proved to be the beginning of the rains. From Mong Zang the Youngs went on to their bandit-infested but rain-protected corner of Yunnan.

But we have chosen a poor time to do this work. First, because of the reason the cheap labor that we depended on from the hills will not come to work. We have had to raise wages from three annas to five annas per day and take what will come. Then this is the time to plant paddy fields and all who might be persuaded to work at this higher wage are busy planting their fields, or helping those who will feed as well as pay for the day's work. And our third obstacle is the rain which has flooded the hole that we dug for the house to be built in. However, slowly but surely, obstacles are being overcome or outwaited and this week we see rapid progress. We hope to be through the main part of the building by the time the Buddhist Lent is finished.

My wife and I have lived, first in the leaky bamboo structures put up for the Military Police two years ago. Then a tent. And now we are in a new and rickety, but not very leaky, bamboo house made from two or three of the older military police houses. And we are near our work, quite happily situated.

R. B. Buker.

◆ ◆ ◆ Toungoo—Paku Bwe

Less than a month ago a young man walked into the finest Karen house here in Toungoo. No one knew him at first, but after a moment of amazement he was recognised as the eldest son of the family. When they last saw him he was a mere skeleton in the clutches of ten years' opium smoking and eating. Now he was plump and robust. How the change? Last February Blackwell and Thra Ah Ba had given him friendship and the latter had nursed him only to

have him run off with his bicycle and pawn it for more opium. But then he went to his grandmother in the jungle and there the seeds sown took root and God began working the miracle in him. Two months he suffered as the readjustments worked themselves out in his body. "Kind" friends offered him opium to ease the pain but he refused it. Now he is renewed in both body and spirit. Last week his father entrusted him with money to go to his gold mine in Shwegyin. He was gone several days. On his return he told of how he had to find a new set of acquaintances, this time in Christian homes, how he had thought to get out of drinking with an old pal by saying that he was not very well, but it ending in his telling him of the change that had come over him. He astonished the workmen at the mine by calling them together for evening worship. Now he is out after some of his old friends who are still in the grip of drugs and drink. It is putting it mildly to say that his family are happy. Thra Ah Ba who suffered formerly at his hands is, just as I write, down with fever and the boy is nursing him. This is restitution.

For several months a libel suit has been dragging on. The suit was brought by Saw Thompson against a non-Christian elder from Shwegyin district. Last week a group of elders, all Christians, at Thompson's invitation, met at his place under the chairmanship of Thra Hla Gyaw of the Anglican church, and brought the contending parties together and made peace. One of the main factors in bringing about this reconciliation was Saw San Dwe, who was convicted of murder in England some few years ago. His own attitude toward his former friends has been changed and as a result he could help them to find a new relationship. I have seldom seen a more striking case of creative Christlike living supplanting chaotic existence.

H. I. Marshall.

Mongnai

We can thankfully report progress here in every way. The Ohn Shwe Memorial school building is approaching completion. A building of two stories, each eighty-eight feet long, by twenty broad, with rooms of twelve feet square jutting out on each end towards the south, and verandas of six feet width running the whole distance between them, give us six rooms light and airy, of twenty feet square and one of forty by twenty, together with four of twelve feet square each. To clear all and seat it, still needs considerable money, but we will I think pull out in time. The building replaces two former mission houses which have been pulled down.

The hospital is doing good work, and our uniformed nurses carry on splendidly. In September, we are expecting one of our own Shan boys to graduate in Rangoon and come to take charge of the medical work.

There is a fine spirit in the Church. The Church and school are carried on almost wholly by those who were boys and girls when we worked here (most of them born under my care); they are taking hold of the work in the spirit that promises so much for the changed conditions in Burma. Feeling that the work now must rest on *them*, pulling together, and resting in God, the indications are that if they continue faithful, nothing can hinder the steady growth of the work.

I suppose that as many as twelve or fourteen are asking for baptism. The pastor and Church are very careful, and advise them to wait for a while, visiting and teaching them meanwhile.

This week in Maukmai, a teacher who had been very bitter against the Mission, asked Saya Aaron if I would not come into the school next week and speak to them on any subject I liked, religious or otherwise, which I shall be glad to do. In every

way it seems that the Spirit of God is with us, and we are praying that He may come down in greater power in the Church. Ma Kyi Pyu is a great help and comfort, and the children often cheer our hearts with their companionship and play.

The Board may have to withdraw from stations like this, from lack of funds, but this should strengthen the work by developing the workers, and the question of the day for us all is: What *more* can I do to advance the Kingdom of God.

A. H. Henderson.



Character is permanent and has a fixed value; reputation on the other hand is often as brief as a winter's day.

J. C. Wright.



Pyinmana Agricultural School

Pyinmana's "san and hin" are so dependant upon the weather, that we invariably open and close conversation with this subject. At present we are considering cactus growing so that our program of diversification will fit the latest turn of the weather. We have tried to "ah-na" the weather man by putting in two acres of paddy by pumping water from the pit. There hasn't been a good smart shower since the printing of the last NEWS!

The first of the two Management Committee meetings has been held. We are glad for the opportunity it affords for inspection and direction of our work. We were particularly glad for the fellowship with the two Missionary members.

Upland and garden projects have been graded, with very gratifying results. The dry weather has made it easier than usual for clean cultivation and excellent looking plots. The average marks were higher than usually received during the first half of the year.

As for produce, cucumbers for pickling are past; sweet corn about

over; but we have started in butchering. We are experiencing the usual difficulty of getting enough eggs to fill our orders during this time of old hens moulting and cold season pullets just starting to lay. Anyone who is concerned for his villagers who keep poultry, will emphasize during September the selection of late moulting birds from which eggs for hatching should be selected this coming cold season. As much, if not more, can be accomplished in poultry improvement by careful selection as by haphazard use of a good cock from us. Interested readers will get answers to requests. If you are in touring range of Mg Nge we will try to arrange for him to come and help you. Or if you have a Pyinmana graduate in your field search him out and help him to get a chance to tell of and demonstrate principles of selection.

The graduating class went by bus for an inspection trip to the Government farm at Tat-Kon with Joe Smith. The main work in Burma for soy beans, sessamum, peanuts, maize and persingone is done there. The Government's model rural uplift unit is to be located there. The part of the program getting underway at present is that which the Health Department is to do. We will keep NEWS readers posted on developments, which at present are still being formulated.

The usual meetings of the High School, the Co-operative Bank, and of the Station committees have been held. The Evaluation report as it bears on Pyinmana and Burman work in general has been presented and partly discussed. These and other phases of our work are noticeably progressing which helps to dispel those dark shadows of fear that steal into our hearts during these days.

Our next goal in the yearly program is the annual October Institute, about which there is an an-

nouncement elsewhere in this issue. Railway concessions for four are available; apply early so that delegates will be here on the first day. The program and speaker are lining up well, and we expect to make the institute an inspiring experience and to pack these days with nothing but useful information. Saya Ba Han is coming to give the Bible study lectures. A Youth's Conference, led by the President of the all-India Christian Endeavour will be one of the features.

The school was visited by the Commissioner of this circle on August 28th. He gave a talk in the Assembly in which he expressed his entire satisfaction with the school and its program. The wish was also expressed that more such schools were available to the village boys of Burma who will go out into a citizenship of the country which is 70 per cent rural. He praised the ideal of service back in home villages, and expressed the hope that the boys would not bury their knowledge gained in selfish advancement but that they would take the advancement of their whole village as their goal.

We are glad to report that a Bible women is again on our field. She is supported by the Women's organization. The Bible women and the nurse make a double-headed attack in our various outlying villages.

Mrs. Smith did a "two birds with one stone" trip to Taunggyi. The Cummings went to Rangoon and collected egg and pork orders from there, as well as brought home the Dudley's car for use at Pyinmana.

We hope that other folks are as happily busy from morning to night as we are here. May God continue to bless and guide the agents of His work in Burma.

little bill and Big Joe.

Work Among the Mons

"The Siam Outlook" for July, 1936, contains an article by Percy Clark entitled "Work Among the Mons." Because the fact of the very close relationship between the work in Siam and the Mon work in Burma had never before impressed me, I have sought to review the article.

Dr. Clark, the writer, a medical Missionary left from Ye, near Moulmein, in 1902. He accompanied Mr. Alfred Hudson and Burmese servant on a tour to investigate the possibility of opening a Mission among the Mons of Siam. After following the coast to a point about half-way between Ye and Tavoy they went up a small creek to the foothills. At this point Christian Karens helped them over the mountains through the jungles until by native dugout it was possible to paddle downstream into Siam and thence to Nakom Choom, the chief center of the Mon group in that Eastern area. A brief reference to poisoned sores from thorns and fever accompanying, gives passing indication of the rigours of the trip. Early beginnings consisted of only a bamboo thatch cottage. Dr. Clark with his medical aid won the confidence of neighboring villagers because he spoke the Mon dialect.

Illustrating Burma's part in the early work, the first church among the Mons had as nucleus a Burmese Forest Officer and two Karens from Bassein. At the end of three years, five Mon men had been won and baptised and of these a patriarch of sixty-four became a great force and served valiantly for twenty years. Descendents of these first converts are counted among the most active Mon Christians to-day. About this time the Mission was moved to Nakon Pathom as being more central to the Mon villages. Touring depended largely upon a covered row-boat used on canals and streams. The period of establishment of the mission might

be considered closed with their taking furlough in 1910. By that time thirty-three had been added to the church of whom some were Chinese who early showed real promise.

Our own Rev. Halliday together with his wife and daughter, Esther, relieved Dr. and Mrs. Clark. During twelve years following their return from furlough the two families kept the Mission launch, "Dayspring," in constant use on the streams and canals. Many villages were touched and converts won. In this way Nai Chua's village was evangelized. So that years later, in 1920, Nai Chua came to Burma to study in our English Seminary and is now back in his homeland serving the Master. Tribute is paid to Dr. Halliday's contribution to the work in Siam with which he was associated until 1922. His daughter Esther is still in school work serving Mons and other races.

To-day Saya Tun Byu, a Mon preacher from Burma, is located in Nakon Choom, that first Mon outpost in Siam. Thus it is that from the beginning down to the present Burma has maintained a vital connection with the Mons of Siam. Please remember this promising piece of work in your prayers and the B. B. M. Convention in your giving.



Pegu—Burman

Ever since the Boys' school went among the "Things that were, and are not," I have been trying to plan some use for the buildings in the West part of town. There are two of them. A partial solution has been renting one room to a small Indian (Tamil) school that pays enough rent for taxes and upkeep. Then letting one of our Christian boys use another room for a small Vernacular school for poor children. He pays nothing, but takes care of the building. Besides that the Infant Welfare Society holds their Baby Clinic there twice a week in three rooms. But that still

left the other building, the one just by the bridge used only once a week, that is, the Sunday evening services are held there, but since the beginning of the rains this year that has been suspended as it was difficult for the folks from, and near the school compound to get there when it rained. But for some time one of our Christians has kept that building open during the daytime, and invited people off the street to come in and have a cup of tea, at his expense, (he gets a nominal salary,) and there rest and talk, and he has Christian literature, Gospels, tracts, etc., for them to use. And usually there are several in during the day, and he gets some of them to the regular church services. But that did not satisfy either the Pastor, Saya U Tha Aung, or myself. And one day he came to me with a plan which he and the young man who has the little Vernacular school, with the other young preacher had worked out. There are a lot of young men and boys in that part of town with nothing in particular to do but loaf, a few go to either the Government or National school, or some small Vernacular school. But most of them spend their time loafing, or gambling. Occasionally one of them will drop in to our evening service at the bridge building, and stay a few minutes. But we might just as well go out and throw stones at birds as to try to get most of them to the church for any service. But the pastor was convinced that they ought to be reached in some way, and could if the right bait was used. So we proposed to form a young men's club, and use the Bridge Building as a Club Room. And he called some of us together and made his proposition. The young man in the Vernacular school had made a good many friends among them, and was enthusiastic about it; he is a Christian of course and one of our own boys, Mg Ba Boo. The first thing was a foot-

ball team. That took in great shape. Then a meeting was called, and Ba Boo invited a lot of his friends and at the first meeting about twenty responded, and said they would come, gave their names to the Secretary, Mg Ba Boo, and they elected Saya Tha Aung President, and the writer Treasurer. They agreed to pay two annas a month to buy what equipment they need. We are in hopes that they will pay for most of it. At first the plan was to use the old school building, but there were no lights there, and as the evening is the time we want them the most we decided on the Bridge Building. Soon after they got organized there was a Birthday prayer-meeting at our house. It was the 23rd August and twenty of those boys came with Ba Boo. And one at least has been coming to the regular services to some extent. They already have a few indoor games, such as a ping pong set, checkers board, and a dart board. And we are working on a reading room with some Christian literature, and such magazines as "Myanmahita," and "The Treasure Chest," with a Burmese daily paper or two. Already there are between thirty-five and forty members, and at a social they held the last Friday in the month there were thirty members present, and a big gang of outsiders looking on. After playing games and having a good time they closed the doors, and had a meeting. During that time two preachers, one our own Pastor, and the other Saya U Ohn Kin of the M. E. Mission, who takes an active interest and is a member, were asked by the boys to give talks. The talks were along the lines of "How to Play the Game." Then tea was served, the boys had each contributed one anna for that, and did the work themselves. The idea has got off for a good start, and we hope it will be a means of getting hold of those boys.

M. C. Parish.

Toungoo—Burman

Reading Mr. Latta's letter in the August issue of the News makes one agree that it is the most outstanding Burmese field in Burma and he has had a lot to do with making it what it is. No one can question that. Yet there was a lot of fine spade work done there when he arrived and some of us wish that the same kind of spade work might have been done in our fields as well.

His reminiscing has suggested to me that I go over the records of my field since we arrived in 1907, a year after he did. I remember that Miss Phinney told me not to be discouraged as it was the hardest Burman field in all Burma and had been treated the most shamefully of all our Burman fields. There are times when we are discouraged, but just now there has been a growing conviction that our seed-sowing for the past years is going to result in a harvest and God is going to pour out His Spirit on the work.

The field was formerly known as the Shan-Burman field. We have baptized fifteen Shans on this field, so that we feel that the Shan work is not entirely discouraging if we can have some good examples of Christian living as we formerly had. Several of these have died and others have moved away till there are none of them now in reach of us here in Toungoo.

In fact one of the discouraging things about much of our work is the number of removals. In one village we organized a church with people who had been baptized in another of the villages where we had a church. The church was organized with about twenty members and there have been sixty-two baptisms in this village, yet to-day there are only about twenty-five Christians left in the village. In the village from which they came we have baptized almost a hundred, possibly an even hundred. To-day

owing to deaths and removals there are probably slightly more than one third of the number who have been baptized there and have been received by letter since the church was organized. I find that in the Toungoo church in the first seven years that we were here we baptized seventy-five people but only eight of that number still remain in the church, many of them having removed to other places and taken their letters. Others have died and some have left without taking their letters. Still others have been excluded, but to have only about ten per cent of the number baptized in that time still in the church now means that other churches have profited by our work and so we have contributed to their upbuilding or else that many have dropped by the way. I find that our total baptisms on this field, which I was told was the most discouraging in Burma, has reached the number of 454 in the years we have been here. With one church when we came, we now have four and sufficient Christians in one village to organize another church there. We are trying to stimulate them to greater endeavour by telling them that when they have about five more we will consider organizing them into a church.

On looking over the list of people who have entered religious work from our field I find that we have had eleven men who have entered the Burmese seminary from this field and taken the full or part of the course. One man when converted gave up his work as a clerk and became a preacher to his Chinese countrymen. The first Burman who had the degree of B. A. to graduate from the English department with the degree of B.Th. was from our field and we helped him to decide to enter the seminary. One of the teachers in the Woman's Bible School was baptized on this field and has had years of faithful service in the Kingdom. Besides this seven others have gone to the Bible

school and have taken either the full course or part of it. Some of them are better fitted for the work of teaching in our schools for the work they have done there. Others are the wives of pastors and thus a help to their husbands in their work.

Five of our number have gone to college and either are teaching or preparing themselves for teaching. One has become the superintendent of a high school and others are teachers in mission schools. So that as we look over the results of the years we do not feel that the work has been entirely in vain, but we feel that there is much ahead if the signs of a harvest which are showing themselves now can be strengthened and the number who seem interested brought to the point of decision.

I ran across the old record of the Shwegyin mission recently. The church was organized in October, 1883, and the last baptism was recorded in 1899, making a total of eighty-six who had been received into the church in that time. Of this number sixty-seven were Burmans, six Telugus, four Tamils, two Karens, and one each was from the Shans, Toungthus and Chinese. Four of the number were evidently the children of the missionary, the last named being, as shown in the record, "Lucy H. Hale, American, Aged 6 years, 4 months, 24 days, baptized March 5, 1893." She was dismissed by letter to the Tavoy church on June 13, 1897. The only other information which the record contains is a copy of the letter signed by Miss Knight, the missionary then in charge, dated February 9, 1898, which dismissed Lucy's two brothers and sister to unite with a church in Maine. One could wish that this work might have been pushed and become a flourishing work, but other needs called and the missionary was removed. Probably Mr. Harris could give further information as to the work there and

also it may be that Mrs. Mosier has some records from her husband's years of labour there. These records ought to be kept on file if our history of the work for Burmans is ever to be written up.

Lewis B. Rogers.



The Future of Burma

F. B. Leach

Former Chief Secretary to Government

This very solid and scholarly publication differs from its rival, "Separation and After" in confining itself almost exclusively to political and administrative problems. It far excels its competitor in the amount of demonstrable information put forth, but, perhaps for that reason, does not make as easy reading as does Theophilus' book on this subject.

Those who do not wish to spend hours in mulling over the Montagu Chelmsford Reforms, the Howard-Nixon Report, and the Government of Burma Act, 1936, will find these and many other important documents summarized in masterly fashion. It is possible, in two hours time, to gain a firm grasp of the outlines of Burma's governmental structure, past, present and future. Controversial subjects are dealt with sparingly and temperately, conservative opinions being usually advanced at the end.

In the last chapter, "Conclusion," the author gives a brief essay in political philosophy and comparative government, making the usual criticisms of American government. Even here, however, he is restrained in style and makes no statements which can be disproved.

J. R. Andrus.



The Evaluation Report

General Remarks

Sad as is the fact, I think we may as well face it that the Report is a recognition of failure on the part of

the Christian Church. I feel that this failure is not on the part of the Mission in Burma. The conditions on the Mission Field out here are in many ways more encouraging than ever. The failure has been at home. Where the receipts do not meet the expenses necessary for the carrying on of the work, there are only two courses open: first, to increase the receipts until they meet the outgo; and second, failing that, to cut down the work until it lies within the receipts. The second course has been adopted by the Board at home, presumably after all efforts to raise the receipts have failed.

There seems no other course open and, hard as it is to see the work crippled, all that we can do is to accept the cuts and make the best we can of the situation. As one of the chief sufferers, the whole of the appropriations having been cut off, we in Mongnai are taking that attitude, and spending all our efforts to save and conserve the work in that region. If it is in any way possible to save the station, it would be almost criminal to abandon it, seeing that it is the only station of any denomination existing for the whole of the South Central portion of the Shan States. We do not feel like blaming the Board for their action, which they have been compelled to take but in their reasons given for withdrawing from the Shan work, we feel that they have not considered the whole situation.

The chief reason given is that the Shans have been slow in accepting the gospel, as compared with some other races. It seems to us that at least three important conditions have been overlooked, to which we would draw attention.

1. *The Natural Conservatism of the Shans.*

Mongnai has been a continuous kingdom or State since Before Christ according to Sir George Scott in

"The Burma Gazetteer." Until very recent times it has been shut away from world currents. These being the facts, it is inevitable that the people should grow conservative. The British are often blamed for their conservatism, where people are impatient at some slow change, yet the Shans may very justly be doubly conservative, since their live history is twice as long, and they have never had the life-giving streams that the centuries have brought to England. It is unfair to condemn them for changing slowly, unless this fact is taken into consideration.

2. *Their Government has for centuries been an absolute autocracy.*

For centuries no man has ever dared (outside the official class) to look on his soul as his own. Men have so long been born into this atmosphere, that it has become second nature. It would seem almost as natural for them to be born thinking that they could fly, as for a Shan, as we found them, to think that he could do anything opposed to what the officials decreed. Said one woman to me about thirty years ago, "If you get the Sawbwa to be a Christian, we will all be Christians." It is shortsightedness on our own part, and unfair to the people to think that in a generation this attitude of mind should suddenly change. In my own life time of forty years missionary service the wonder to me is, not that scores have not come forward to join the church, but that there have been such changes brought about. When we lived in Mongnai nearly thirty years ago, one day they were in hot pursuit of a thief. He found refuge in a monastery, put on the yellow robe, and the next day the people were worshipping him. Within the last six weeks a phongyi, fraudulently collecting funds, has been arrested, unfrocked and jailed. When we first arrived we were amusing curiosities; later we

were looked at with suspicion, as destroyers of religion, and now we are received everywhere as beacon lights of friendship, heading the way to justice and mercy. In bygone years I have come across men and women, who although it probably never crossed their minds that they should make any open break, seemed sincerely to be following Jesus Christ, as far as they knew. One man may be used as an instance of what I mean. I overtook him one day as I went to bazaar, and asked if that was where he was going. As he answered "Yes," I further asked if he were going to the bazaar service and again he said, "Yes" and then added "I *always* go; you see I cannot read, but I go and listen to what they are saying, and then go home to try and do what they say." Not a Church member, yet as far as one can judge, a humble follower of Jesus, whom I hope to meet in Heaven. Judging from those we found here and there, I believe that eternity will reveal quite a number of such people. After reading the Report I was speaking to the Church in Mongnai, telling them about its recommendations, and said, "They are discouraged because the Shan people come in so slowly, and feel that they should go to others." Two or three evenings later, at the weekly prayer-meeting one of the younger teachers referred to it and said, "If they could see what I have seen (and he told of people eager to hear in certain villages) I do not think they would be discouraged. All we have to do is to keep right on." I thoroughly agreed with him, and that is the spirit of hope that we find now in Mongnai. But these are men born in a new generation, where more and more it is becoming natural to think for ones self. The morning is breaking; eleven or twelve would *now* be baptised in Mongnai, if the pastor would recommend that they be received.

Perhaps the Mission cannot help us, but let no one excuse himself with the thought that it is the unresponsive Shans who have given this excuse, for that will be self-deception. The last thing to which I would call attention is

3. *The deadening influence of Buddhism*

There will be no need to dwell at any length on this point. We know it all too well in dealing with the Burmans. But I want to call attention to how it has acted on the Shans. To the West of the Salween (that is, the stations in Mongnai, Hsipaw and Namkham) the influence of Mandalay is largely dominant, and conversions have been proportionately slow. We need steady plodding work, but there is no cause for discouragement. Across the Salween in Kengtung, one finds a marked change. At first the Shans there were largely outplaced by the Lahu work, but, when my wife and I went there in 1923 or 1924, it was almost pathetic to have again and again the eager invitation to come and visit in their homes. That prospect has constantly brightened, and we see the Buker brothers bringing in *many* of the Shans. Go still further East, into Yunnan, where the Shans are animists, and the Presbyterian Mission has had them come in almost in mass. The Shans are a loveable people, not specially hard to win; who will, I think if the work is pushed among them, respond in the future much more readily than the Burmans have done. Circumstances may compel the Board to curtail the work among them, but wise reasoning does not justify us in so doing without great reluctance and regret.

A. H. Henderson.



Fretfulness grieves God; it tells of unbelief and disfigures the beauty of Christian character.

J. R. Miller.

My Magnum Opus

"There is nothing so *wholesome* as laughter,
And nothing so *honest* as truth."

Hearing hilarious neighing I looked out from my Haka Hill where I have been hibernating for a decade to see all of the Cope Boipa's ponies gobbling up our sweet corn. It was a grand and glorious feeling, ponies, ponies, everywhere, and it bethought me to trot after my Boipa who was spending a week in a nearby village. After spending a few days mending rented kit, and talking myself hoarse, just to go a few miles, we all moved forward. Firstly, my little Chin boy leading the balky mule with the bulky kit. I said, "Get before me" so as to keep "me eye" on him. Secondly, my little own boy — now my one and only — on the Cope Boinu's aristocratic whinnying palfrey. Thirdly, I vaulted the Cope Boipa's spanking black mustang, and felt like a wart on the side of a mountain. Fourthly, another diminutive ur-Chin formed the rear guard, incidentally detailed to pick up needles, hairpins, safety pins, etc., etc.

Now there is nothing that thrills a Chin boy more than to swank alongside a pack animal, with his turban awry, allowing the pony to angle from side to side eating a free mouthful as his maw gives utterance, and all the while keeping up a spasmodic yelling, accompanied by a periodical whacking of the kit with some young tree picked up from the jungle. After becoming a nervous wreck watching these antics, I shouted, "All halt!" and to this Chin Toscanini I said, "Get behind me" still believing "What the eye don't see, the heart don't miss." It worked splendidly, that is for a few moments, but Chin-like he had to stop just when the going was good, and that recalcitrant quadruped pirouetted from center to circumference, sensing his untram-

meled freedom from his bandmaster, and galloped at me as if I were a tin of corn. We crashed, and there being no bumpers or de-fenders, I got 'the bounce.'

"I saw the lights of the village,
Gleam....."

Happy to find I had bounced back into the saddle I consoled myself that I still possessed this charger who has shied at every stone ever since he gambolled by the side of his shaggy mother. I was further consoled by knowing that I had been saved the embarrassment of being refused the use of this Arabian charger by my simply appropriating all of these equestrian possessions without "Sanctions." Although weighing one hundred and eighty — minus the hundred — I have heard the Tiddim Boipa say the three things in life he didn't like to lend were his pony, his gun, and his dog.

As we neared the village I met a Haka schoolboy who is "learning the English." His hair was as sleek as one of our Haka leeches, and he was smoking like a station fireplace. "Well well, what are you doing out here?" I asked. He said "Hello, madam, I'm roaming, seeing the world."

"One touch of *culture* makes the whole world grin."

He said, "For your Boipa I have one letter." I took it, it was addressed to "The Bishop of Haka." Opening it, I read the salutation. "To all the Saints that be at Haka" (I'm so glad somebody recognizes us). "From all the Saints that be at Tiddim" (That's funny, I didn't know there were any over there). "Boipa. I hope for *nothing* to send you *something*. I want for to *preach* from your *platform*!" (I know the bully all right, pity help all my Haka heirlooms when he gets near my platform rack). It was yards long, and the benediction was "To all that be in

laka, piece, and greese, from your hin brother, and one dominoe 1, 936." I could not help breaking down and sobbing on my steed's weaty shoulder.

Time Oh Time, turn back in thy fright,
And make me American just for tonight."

At the village gate we heard the bark of a deer, and instantly I dispatched my boys with the gun, insisting they bag it at all hazards. Quietly we went up to the thatched lean-to called a "bungalow" where the unsuspecting Boipa was sitting with a book stuck up before his face, and his legs stuck higher, as he sat leaning back in his chair, on a 'jut' that was called a veranda. Our unexpected approach utterly started him, and almost falling in getting off his chair, he greeted me by calling me "Beatrice!" Beatrice? I was very surprised at such a salutation, and just then I was fitting myself into that lovely name.

Alas, alas, it was 'no go'
I heard my mundane name of Flo!"

I picked up his book, it was *Dante*! I told him, "I've got a lovely surprise for you, the boys are stalking deer."

His face grew red, he murmured
'Treason,

Oh! Flo, its not the open season.'"

Seeing a gaudy little mirror stuck up on what the men call a 'tubea-power' woman-like I had to look into it, and at last! I've seen a Chin hills monkey. I flopped into the little camp chair; it collapsed. I've helped to pack the squeaky thing for many years now, but how was I to know its legs had been sawed off to accommodate the little camp table. When my host took me over the estate. Two bare unfinished rooms. Few bed-covers huddled in one cor-

ner of one room, supposed to be a bed—winking at these in the opposite corner was a battered wash basin with something in it, supposed to be water, but looked like pig-food. Leaning on this basin a crooked rusty water pail. A sort of white limp flag hanging on a bamboo string, supposed to be the towel. Never saw such a poverty stricken scene in all my eighty years, and all *sob stuff* aside, when they are handing out the caps and gowns and hoods and sheep skins surely, surely, they ought to give the *Jungle Wallas* something, even if its only a hanky to cry in. A woman, about my age came to see me. She had the widow's wail. "Boinu, Boinu," she howled, I've got no father and no mother." "Thats nothing," I snapped, "I've got no grand-Father and grand-mother." She blinked, I blinked. She snickered, I snickered, and then everybody snickered.

"One touch of humor makes the whole world kin."

Just when I was exhibiting how a china cup will carry—can't stand enamel—just my Merrie England hangover, still fanning me,—merrie little breezes came and lifted the little tablecloth and over went 'me' china cup full of hot tea into my lap, while his square jawed enamel stood solidly by. Oh, well, anyhow the cheery little tablecloth, shining cutlery, and gay salt and pepper shakers looked superb in that rendezvous, for—

"When you're far from your kith and kin,

One touch of *Woolworth's* makes the whole world trim."

Night—just like a battlefield, beds all over the floor. Lying there in that inky darkness I heard a hissing. Saw more snakes than any patient of mine ever did. Couldn't stand it. Cautiously I slid my hand over that grimy floor, found my shoe; over it

went to the other corner, "Wake up" I shouted, "I hear a hissing" "Go to sleep" came from the depths. "Its the midnight zep." Then I heard a noise as of someone groaning. I simply couldn't stand it any longer. Over goes the other shoe. "What do you think I am?" I said "I can't stand this, I hear a noise as of somebody groaning." Regardless of grammar he shouted "*its me!*" Fireflies like ghost-eyes were blinking all over the place, so I had to turn on my side, as I sleep with 'me' jaws open. My hip bored into that 'soft' and 'lonesome' pine.

Morning — After breakfast the Boipa said, "Oh, we forgot to read our Bible." "Never mind," said our young hopeful, "We know it all, anyhow." A Chin gave him a piece of sugar cane, it proved to be a good cane, all right. A Christian came to say, "goodbye," urging me to stay. I said I'd love to, but the Boipa must get back to his translating. "Oh, I want to buy a Bible" he said. "You can buy the New Testament" I said. "The whole Bible won't be ready for ten years yet." He said "Never mind, I'll wait." Another Christian walked out with us about three miles. "You must be going to your far field" I said. "Oh, no," said he. "I'm just going down the road a bit with you. "What's the name of that lovely flower?" I asked. "I don't know, only its very good to eat" said he. Poor old Chin he can't see any beauty, even has to assimilate his flowers.

Going Home — Through verdured valleys flanked by flowered slopes, and they in turn by o'erhanging craggy peaks; anon through jumbled-up mountains whose purple breasts are being kissed by the morning mist. Canopied by snowy clouds, now nestling on some giant slope, now flamboyantly dashed as if from some unseen ocean fringing the jagged skyline. The bridle paths lead us through

tunnels of green, whose colonades are gnarled old trunks, and every turn of the winding road brings us to lights and shadows and laughing water, rippling off into some wandering stream. The deer barks, the monkeys scream and we are showered with melodious notes from many a feathered throat. A Chin appears with his blanket thrown toga-wise over his shoulders, content to be in his "Happy Valley." Well, so am I content. I know now I was 'cut out' for the cook-house and not the jungle — for the Chins are coming tonight, and I must make 300 doughnuts. After our prayer meeting is over, we will have a little social time, and I will give them two doughnuts each. No, its not mission money, we couldn't squeeze a cookie out of that budget now, but never mind.

"One touch of parsimony gives the whole world vim."

Night — I told somebody "I'm going back to hibernate, but somebody said to me, "Don't go back —

"Tour along with me, the best is yet to be —

The heights and depths for which the horse was made."

But I said "No —

You must travel alone, its only proper

Seeing they've crowned you Bishop of Haka.

I've seen the world now, and honestly, Chester,

I'd rather stay home and be your Jester."

The Hermit of Haka



My time is a sacred trust. Every day of my life, as well as every faculty of my soul, belongs to Him. To trifle with master's time is the besetting sin of world men everywhere. . . . But to trifle with God's time is to waste what does not belong to me; and that must be quite as sinful as to seize, for my own purposes, His good. For opportunities of usefulness are a sacred trust.

G. H. Knight

Field Secretary's Notice

The following is a letter from Dr. Huntington dated July 20, 1936. It will speak for itself. We have to make out the request for next years appropriations, and requests from those who expected to go on furlough in the spring of 1937 should be in hand to be sent to the Board immediately after the Reference Committee.

Field Secretary.

"The statistical tables for our annual report for 1936 have just been submitted to me for review and I am exceedingly distressed at the incompleteness of the figures for Burma. I will not attempt now to indicate the number of cases in which we are having to use figures anywhere from one to four or five years old; but if you will have occasion to check the printed report when it reaches you, I think you will see how inaccurate a picture of this work in Burma is afforded by these statistics.

"We have been not a little embarrassed in our evaluation study by the fact that in a number of the fields the statistical returns are either so old as to be of little value or so inaccurate as to fail to give us a dependable basis for comparison or study of growth in the work. We realise that the preparation of these statistics is a burdensome task, yet if we are to measure our progress at all by the growth in number of Churches, in self-supporting churches, in membership, in baptisms, in number of schools or number of pupils, it is exceedingly important that the statistics on which we base our judgments should be as accurate as possible. I wish you would give the matter your serious thought and see whether something cannot be done in Burma, which is our largest field, and one where perhaps the gathering of such statistics is the most complicated and difficult, to improve the completeness

and accuracy of these annual statistical reports....."

Sd. George B. Huntington,
Treasurer.

Brother Hinton, in a recent note requested me to put his address into the NEWS. This I am doubly glad to do because of the good news that comes with it. He had been recommended to the State of Connecticut special committee who were looking for the right man to follow Dr. Sloat, who was retiring as Director of Promotion for the State of Connecticut. The Chairman of the Committee and Mr. Hinton called on Dr. Bowler and Mr. Hinton has received the appointment. His office address will be: 455 Main Street. They moved to Harford, Connecticut, in August.

Field Secretary.

1. *Last call for conferences or appointments with Dr. Howard.* The Committee will be arranging Dr. Howard's itinerary before the Reference Committee meeting, September 28th, and it will be difficult to make any changes later. Please send in your request early.

2. *Language Study—Pwo Karen.* Mrs. Fletcher, Maubin. "Passed first examination with credit."

3. *Book notice.* Dr. Robbins has called special attention to a book recently issued by Dr. K. Latourette, entitled "Missions Tomorrow," which he has just reviewed for Harpers. The heading of the chapters are as follows:

The Day Which Is Closing — The Forces Which Made It.

The Day Which Is Closing — A Survey of The Missionary Enterprise.

Forces and Movements Which Are Making The New Day.

The Need for Missions in The New Day.

The Program of Missions in The New Day.

He says, "Within the short compass of the 215 pages of this book Dr. Latourette has put a wealth of material, remarkably well organized, and always keeping essentials first." It looks as though this book will be very helpful to us in facing our present problems. The Mission Press has ordered some for sale.

4. *1937 furloughs.* Those who are planning to take furlough in the spring of 1937 are requested to send in their requests be-

fore the meeting of the Reference Committee, September 28th.

5. *Associational Meetings.*—I would like to have the dates of all of the Associational Meetings and will appreciate it if those on the various fields would send in the dates to me.

Field Secretary.



Evaluation Report

The Committee, appointed by the Reference Committee to solicit expressions of opinion concerning the Evaluation Report and make them available for missionaries or indigenous leaders, sent out a statement to all missionaries and some indigenous leaders soliciting comments.

Now, we have received further communication from the Board—a statement of emergent principles and very definite action concerning the program for Burma together with a covering letter. All this material narrows down the immediate terms of reference calling for comment. While the whole report is still the back-ground, the official program is more definitely the terms of reference concerning which we are to make our reply. A summary of the Burman section of this last letter will be sent out by the Burman Secretary to the local committees for their information and comment. Dr. Marshall I expect will also send out a digest of the Karen section to the Karen groups as requested. However, it is suggested that the Pastors Classes will be an excellent time for indigenous groups to take under consideration the sections of this last statement which deal with their work. Thus there may be a general discussion among all indigenous groups concerning the sections dealing with their work before the Conferences and Convention the last of September and first of October.

C. E. Chaney,
Field Secretary.



Resolved, that the Northern Baptist Convention petition Congress to propose to the

States an amendment to the Constitution of the United States prohibiting appropriations to schools and institutions wholly or in part under sectarian control.



Annual Christian Workers

and

Rural Reconstruction Institute

Pyinmana Agricultural School

October 14th—23rd

The Institute for rural Christian workers and rural Reconstruction and farm practice will be held just after Convention, October 14th to 23rd. A strong program with Saya U Ba Han as principle Bible teacher, a section for woman's work and different departments of Government giving demonstrations and lectures is being arranged. "Youths Day," "Public Health Day," "Co-operative Day," "Farmers Day" are some of the features.

Arrange to have a group come from your field. They will get inspiration, information, inclination and instillation of a balanced Christian Rural Reconstruction program.

Concessions on the railway for groups of four or more. Board for full time Rs. 5; for part time at 10 as. per day. Write for information and concessions to Joe Smith, Pyinmana Agricultural School, Pyinmana. Joe Smith.



B. C. C.

Any suggestions you may care to make concerning the work of the Burma Christian Council will be gladly accepted. Send on any such suggestions at your earliest convenience that they may be useful in planning our work.

H. O. Wyatt,
Secretary.

Relief Camp

My attention has been called to instances where people from the districts have been advised and even helped to come to Rangoon with the idea that they can receive aid from the Rangoon Charitable Society or enter the camp for the unemployed. Aid given by the Charitable Society is limited to Europeans and Anglo-Indians, generally those living in or near Rangoon, whose circumstances can be investigated. The camp is open to people without racial distinction, but one must have been a resident of Rangoon for a period of three years before being eligible for admission. It is useless—and worse—to send people to Rangoon with the expectation of receiving aid from these sources.

H. O. Wyatt.

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Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptrees"

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Loikaw

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